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A P P E A L

TO THE
WORD of GOD
FOR THE
Trinity in Unity,
OR THE
G O D H E A D
OF THE

FATHER, SON, and HOLY-GHOST;

As asserted in the FIRST ARTICLE of the Church
of England, and the FIFTH and SIXTH ANSWERS
of the *Assemblys Catechism*, prov'd to be the
SCRIPTURE-DOCTRINE of the TRINITY.

W I T H
ARGUMENTS in Defence of the *Controverted Text*,
1 John v. 7. of our Translation of Philip. ii. 5, 6. and
of Scripture Consequences.

By GEORGE RIDPATH. R

1 John v. 6, 7. *For there are Three that bear Record in Heav'n
The Father, the Word, and the Holy Ghost; and these Three
are One.*

Philip. ii. 5, 6. *Let this Mind be in you, which was also in
Christ Jesus; Who being in the Form of God, thought it not
Robbery to be equal with God.*

L O N D O N:

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APPENDIX

NOTES

GENERAL

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T O T H E

Reverend Ministers

W H O

Subscrib'd the First Article of the Church of *England*, and the 5th and 6th Answers of the Assembly's Catechism, at *Salter's-Hall*, the 3d. of *March* last, as containing the Scripture-Doctrine of the Trinity.

Reverend and Worthy Divines,



SEVERAL Laymen of the other Side, having thought fit to write in Behalf of the New Scheme, I hope it cannot justly be reckon'd officious in me, to offer my Thoughts in Defence of what I firmly believe to be a Truth of such Importance, as the whole of Christianity depends upon it. Some of both sides the Question, know very well what

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Cause

Cause has been given me in particular, for this Appearance.

I take it to be my Duty, in such a Case, to be ready to give an Answer to every Man that asks me the Reason of my Hope; and earnestly to contend for the Faith which was once deliver'd to the Saints. I never was for Implicit Faith, or so much of a Party, as to found my Principles in Matters of Religion, upon Human Compositions: But since we are enjoyn'd to search the Scriptures, and try the Doctrines of Ministers and Churches by that Infallible Test, I think no Man ought to be blam'd to testify his Approbation of such Human Compositions, as after Examination he sincerely thinks to be founded on the Word of God: Nor am I able to see any Reason why you shou'd be branded as Imposers, or Inquisitors, for desiring those with whom you joyn in Communion, to declare themselves, whether they agree with you in the same Object of Divine Worship; especially at a Time when tis holdly maintain'd by some, from whom better things were expected; that we ought to pay, what they call Subordinat Divine Worship, to One whom they believe to be a Creature,

The Prophet, Amos iii. 3. puts the Question, How Two can walk together, except they be agreed? and the Apostle says, Philipp. iii. 16. Nevertheless, whereto we have already attain'd, let us walk by the same Rule, let us mind the same Thing.

How this can be done, without a Declaration of our Minds; for my Part, I cannot understand. Tis impossible for Light to have any Communion with Darknes; and 'tis certain, that the Temple of God can have no Agreement with Idols.

'Tis

'Tis a very unmannerly, as well as unjust Reflection, upon all the Reformed Churches, to charge them with Imposition in this Matter. They have all attain'd to the Knowledge of the Doctrine which you have Subscrib'd, by consulting the same Divine Rule; and tho' they don't express it in the same Words, which was impossible, considering their Distance in Place, their difference in Language, and the different Way that all Men have of expressing their Conceptions upon one and the same Subject; yet they all agree in the same Sense, and for most part quote the same, or parallel Texts, for the Proof of the Trinity in Unity, as may be seen in that useful Book, call'd Syntagma Confessionum, and the Judicious Abridgment of it on this Head, lately publish'd by Four of your Reverend Brethren, in a Treatise, Entitul'd The Doctrine of the Blessed Trinity, Stated and Defended.

Such a Harmony can never be ascribed to Chance, Conspiracy, or Artifice; but the Glory of it ought to be given to the same Holy Spirit, who influenc'd Men of those Diversities of Gifts, to Speak the same Thing.

Those worthy Divines of the Reform'd Churches, did not take up their Faith from Human Authority; but carefully search'd the Scriptures, tho' at the same time they did not despise Human Compositions; but receiv'd a mighty Satisfaction, when they found upon Enquiry, that the Ancients agreed with them in all the Chief Articles of Faith. This may be seen by that Excellent Piece, Entitul'd Catholicus veterum qui Patres Vocantur, ex Verbo Divino, cum Superiori Confessionum fidei Syntagmate, in omnibus fidei Christianæ Articulis, Consensus, which is commonly bound up with that Syntagma, and was Dedicated to the Most Illustrious, and Religious Prince Frederic, Elector Palatine, his present Majesty's Grandfather, in those Days a great Champion, and afterwards a Glorious Confessor for the Protestant Cause.

It

It were to be wish'd that our young Divines wou'd carefully read the Syntagma, and Consensus, before mention'd ; which, by the Blessing of God, might prevent any of them from being misled by New Schemes.

I am,

Reverend, and Worthy Gentlemen,

Your most humble Servant,

GEO. RIDPATH.





AN
A P P E A L
TO THE
Word of God
FOR THE
TRINITY in UNITY,
OR THE
G O D H E A D
OF THE
FATHER, SON, and HOLY-
GHOST, &c.



IN treating of this Subject I shall endeavour to prove, from the Holy Scripture, the Doctrine of the Ever Blessed Trinity, as it is laid down in the 1st Article of the Church of England, and in the 5th and 6th Answers of the *Westminster Assemblys Catechism*, viz.
‘ That there is but One only the
‘ Living and True GOD; that
‘ there are Three Persons in the God-
‘ head, and that these Three are One GOD, the same in
‘ Substance, Equal in Power and Glory.

I begin with proving,

1. That there is but One only Living and True GOD.

There's no need of being large in the Proof of this, since our Adversaries own it as what's obvious to common Reason; and value themselves as being the only Unitarians. 'Tis proper however to produce some Texts for it, that the World may see we are not for Three GODS, as these Men accuse us; and that it is likewise the Foundation of all our Arguments to prove against them, that the Son and the Holy Spirit are with the Father: *This One only Living and True GOD.*

The Proofs that there is but One GOD, are these.

Deut. iv. 35. *The Lord he is God*; there is none else besides Him. Chap. vi. 4. *Hear O Israel, the Lord our God is One Lord.* Isaiah xxxii. 39. *I am, even I am he, and there is no God with me.* Chap. xliii. 10. *Before me there was no God form'd, neither shall there be any after me.* Chap. xlv. 6. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.* Chap. xlv. 5. *I am the Lord, and there is none else.* Chap. xlv. 9. *I am God and there is none like me.* Jerem. x. 10. The Prophet, after shewing the Vanity of the Heathen Idols, says, *But the Lord is the True God, he is the Living God.* 1 Cor. viii. 4, 6. *We know there is none other God but One. To us there is but One God the Father, of whom are all things; and One Lord Jesus Christ, by whom are all things.*

2. There are Three Persons in the Godhead. The Word Godhead, in the Greek *Θεοτης* and *Θεωσις*, from whence comes the Latin *Deitas*, and our *Deity*, is not in the *Old Testament* but only in the *New*, where a fuller Knowledge of God was to be taught. By this Word I humbly conceive we are to understand the common Nature, Essence, or Substance of the Three Divine Persons. Our Adversaries quarrel with the Word *Substance*, but I think unjustly; for they know that the Reverend Ministers of the Three Denominations who sign'd the Article and Answers where the Word is us'd, could not possibly mean any thing like worldly or created Substance; they knew as well as themselves the Apostle's Caution, *Acts* xvii. 29. That we ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art, and Man's Device. The Scriptures speak of a better and an enduring Substance in Heav'n, *Heb.* x. 34. and of a Substance which is the Object of Faith. Chap. xi. 1. Besides tis no new Word ev'n with Relation to this Subject,

or coin'd to serve a Turn by Churchmen or Dissenters. *Tertullian*, in his Book against *Praxeas*, says, 'In the Trinity there is an Unity of *One Substance*, of *One Power*. The Three are *One Thing*, not *One Person*. The Scripture distinguishes betwixt the Persons.'

The next Word found Fault with is *Person*; because as tis us'd among us poor Mortals, it always signifies one individual Man distinct from any other: Therefore our Adversaries will have it, that we maintain there are Three Gods, but they charge us very unjustly; for by *Person* we mean only what in the *Greek* is with Relation to this Subject call'd *ὑπόστασις*, as in *Heb. i. 3*. Where our Saviour is said to be the Brightness of God's Glory, and the Express Image of his *Person*: So that we quarrel with nobody. Let em call it *Hypostasis*, *Subsistence*, or *Person*, tho the latter is the most proper Word in our Language to express the Idea of it, and it is the same in the *Latin*, which occasion'd a Debate of old betwixt the *Greek* and *Latin* Churches, till the former knew that the latter meant the same by *Persona*, which they did by *Hypostasis*.

Now that there are Three such Hypostases, or Persons in the Godhead, is evident by the following Text. *Matt. iii. 16, 17*. And *Jesus* when he was baptiz'd, went up straightways out of the Water, and lo the Heavens were opened unto him, and he saw the *Spirit* of God descending like a Dove, and lighting upon him. And lo a *Voice from Heaven* saying, *This is my beloved Son*, in whom I am well-pleased. *Matt. xxviii. 19*. Go ye therefore and teach all Nations, baptizing them in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*. *2 Cor. xiii. 14* The Grace of the Lord *Jesus Christ*, and the Love of God, and the Communion of the *Holy Ghost* be with you all, *Amen*.

They are also distinguish'd by their Personal Propertys. Thus *Psal. ii. 7*. and *Heb. i. 5, 6*. The Father says, Thou art my *Son*, this Day have I begotten thee. And again, I will be to him a *Father*, and he shall be to me a *Son*. And when he bringeth the *First Begotten* into the World, he saith, And let all the *Angels of God* worship him. *Ver. 8*. Unto the *Son* he saith, Thy Throne, O God, is for ever and ever. Thus we see the Personal Propertys of the Father and Son clearly distinguish'd; and that of the Holy Spirit is as evident by *John xv. 26*. But when the Comforter is come, whom I will send unto you from the Father, ev'n the *Spirit of Truth* which proceedeth from the Father, he shall testify of me. *John xvi. 14*. He shall glorify me; for he shall receive of mine, and shall shew it unto you.

This is enough to confute the *Sabellians*, and others, who deny a Distinction of Persons in the Godhead. But our present Controversy is chiefly with the *Arians*, and others, who deny those Three to be the One only True, Eternal, and Supreme God; and will have our Saviour to be a Creature, and only a subordinate God by Office, and will scarce allow the Holy Spirit to be God in any Sense.

3. The next Thing then to be prov'd, is that these Three are One True, Eternal, and Supreme God.

[The Supreme Godhead of our Saviour, and that he is One with the Father prov'd.]

The Supreme Godhead of our Saviour is plain from his being expressly called *God* without any Note of Subordination; but on the contrary, *the most High God*, and *God over all*.

Matt. i. 23. They shall call his Name *Emanuel*; which being interpreted is *God with us*, according to what was prophesied of our Saviour, *Isaiah viii. 14.*

Isaiah xl. 3. *John* the Baptist is foretold as the Voice of him that crieth in the Wilderness, Prepare ye the Way of the Lord, make streight in the Desert a high Way for our God. The God here spoke of is our Saviour, as appears by *Matt. iii. 3.* and *John i. 23.* Chap. xx. 29. *Thomas* answer'd [*Jesus*] and said unto him, *My Lord, my God.* *Acts xx. 28.* Feed the Church of God, which he hath purchas'd with his own Blood. *Rom. ix. 5.* Christ is called *God over all*, blessed for ever. *Isaiah xliii. 22, 23.* God says, Look unto me, and be ye saved, all the Ends of the Earth; for *I am God*, and *there is none else.* I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return; that unto me every Knee shall bow, every Tongue shall swear. This is apply'd to our Saviour, *Rom. xiv. 10, 11, 12.* We shall all stand before the Judgment Seat of Christ; for it is written, as I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God: So then every one of us shall give an Account of himself to God.

1 Tim. iii. 16. Christ is called, *God manifest in the Flesh.* *Tit. ii. 13.* He is called, *The Great God*, and our Saviour *Jesus Christ.* *1 John iii. 16.* Hereby know we the Love of God, because he laid down his Life for us. *Jude v. 25.* To the only Wise God our Saviour, be Glory, and Majesty, Dominion, and Power, both now and ever. *Amen.*

That this is meant of Christ, appears from *Ver 21.* Where he is mention'd as the Giver of Eternal Life; and from *Ver 24.* Where Glory, Majesty, Dominion, and Power, are ascrib'd

ascrib'd to him as our Mediator, Justifier, and the Author of our Perseverance, who is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding Joy.

[Our Saviour prov'd to be the most High God.]

We have heard above, that our Saviour is called God over all, the Great God, and that He is God, and none else; which is enough to prove him to be the Supreme God: But because some of our Adversaries deny that he is called the most High God, we offer the following Texts to their Consideration.

Psalm lxxviii. 17, 18, 56. They sinn'd yet more against him by provoking the most High in the Wilderness, and they tempted God in their Hearts. This is apply'd to our Saviour. *1 Cor. x. 9.* Neither let us tempt Christ as some of them also tempted, and were destroy'd of Serpents, compar'd with *Ver. 4.* where it is said, They did all drink the same Spiritual Drink (for they drank of the Spiritual Rock that follow'd them, and that Rock was Christ.) *Acts xvi. 16, 17, 18.* A certain Damsel possess'd with a Spirit of Divination, follow'd Paul and Silas, and cried saying, These Men are the Servants of the most High God. That this is meant of our Saviour will appear thus: Paul glories always in the Prefaces to his Epistles of his being the Servant of Jesus Christ, and particularly *Rom. i. 1.* Paul a Servant of Jesus Christ, called to be an Apostle, and separated unto the Gospel of God, which he also calls the Gospel of Christ, *ver. 16.* and *1 Cor. ix. 12, 18.* and *1 Tim. i. 2.* he calls it the Gospel of the Blessed God; another Argument that God and our Saviour are One.

Dan. vii. 8. 'Tis prophesied that the Saints of the most High shall take and possess the Kingdom for ever and ever. Now the Saints are called Christ's Inheritance, and the Riches of his Glory, *Eph. i. 18.* He is to come at the Last Day with all his Saints, *1 Thess. iii. 13 to 18.* *2 Thess. i. 10.* and they are to reign for ever and ever, *Rev. xxii. 5.*

Dan. iv. 34. I blessed the most High, and prais'd and honour'd him that liveth for ever and ever, whose Dominion is an everlasting Dominion. This is apply'd to our Saviour and his Dominion, *Heb. i. 8.* But unto the Son he said, Thy Throne, O God, is for ever and ever, as it was prophesied, *Psalm xlv. 6.*

[Our Saviour prov'd to be One with the Father, and Equal to him.]

John x. 30. I and my Father are One, *is to say, i. e.* not One Person, as the *Sabellians* alledge, but One Thing, One in Essence or Nature, as *Tertullian* against *Praxeas* expresses it. The Context explains in what Sense our Saviour said this, *viz.* That he was *Omnipotent* as well as the Father; for speaking of his Sheep, he says, *ver. 28, 29.* I give unto them *Eternal Life*, and they shall never perish: Neither shall any Man pluck them out of my Hand, my Father who gave them me is greater than all, and none shall pluck them out of my Father's Hand. Then the Reason is subjoin'd, *ver. 30.* I and my Father are One. The Jews understood his Meaning right; and therefore when our Saviour ask'd them, *ver. 32.* For which of the many good Works he had shew'd them from his Father, did they threaten to stone him? They answer'd, *ver. 33.* For a good Work we Stone thee not, but for *Blasphemy*; and because that thou being a Man makest thy self God. They had brought the same Charge against him, and broke out into the like Rage and Fury, *John v. 18.* because he said, That God was his Father; making himself Equal with God, *Isr. xi. 1.* The High Priest and the Jews continu'd the same Charge against him at the Time of his Trial, *Mat. xxvi. 63, &c.* *Mark xiv. 61, &c.* *Luke xxii. 67, &c.* and *John xix. 7.* The High Priest adjur'd him by the Living God, to tell them whether he was *Christ the Son of God?* and upon his answering in the Affirmative, they said he had spoke *Blasphemy*: There was no need of further Witnesses, he was Guilty of Death; and so they told *Pilate*, we have a Law, and by our Law he ought to die, because he made himself the Son of God, *John xix. 7.* Had he been a Meer Creature, or only a Subordinate God, as our Adversarys say, they would have been in the Right; for by *Levit. xxiv. 16.* He that blasphem'd the Name of God, was to be ston'd to Death.

Now that they understood that Christ, the Son of God, was Equal with God, is evident from the above quoted Texts; but not believing our Saviour to be the Christ, they therefore charg'd him with *Blasphemy*. Had he call'd himself only the Son of God in a Subordinate Sense, they could not have charg'd him with *Blasphemy*; for in that Sense they themselves call'd God their Father. *John viii. 41.* We be not Born of Fornication; we have One Father, even God.

Tis evident, that they knew the Christ, or Messiah, must be God, and Equal with him in the Power of Raising from the Dead; for *Mat. xxvii. 40, 42.* the chief Priests mock-
ing

ing him with the Scribes and Elders said, He saved others, himself he cannot save: If he be the King of Israel, let him come down from the Cross, and we will believe him. He trusted in God, let him deliver him now if he will have him; for he said, *I am the Son of God*. And Luke xxiii. 35. The People stood beholding, and the Rulers also with them derided him, saying, He saved others, let him save himself, if he be *Christ the Chosen of God*.

They knew that the *Messiah* was to be God, because of *Isaiah's* Prophecy, Chap. vii. 14. A Virgin shall conceive and bear a Son, and shall call his Name *Emanuel*, that is, *God with us*. They knew also from *Isaiah* xl. 3. that before the Coming of the *Messiah* there should be one sent to cry in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert a High Way for our God.

They must needs also have known *Malachi's* Prophecy, Chap. iii. 1. Behold I will send my *Messenger* and he shall prepare the Way before me, and the Lord whom ye seek shall suddenly come to his Temple, ev'n the *Messenger of the Covenant*, whom ye [that is *Abraham's* Spiritual Seed] delight in: Behold he shall come, saith the Lord of Hosts.

That the Priests, Levites and Jews, knew that such a Messenger was to come before our Saviour, and that they understood the Period of his appearing, to be come, or approaching, we may see by *John* i. 19, 20, 21. The Jews sent Priests and Levites from *Jerusalem* to ask *John*, who art thou? And he confess'd, and deny'd not, but confess'd I am not the *Christ*: And they ask'd him, What then art thou *Ehas*?

Nay it appears from the Writings of their chief Rabbis, before the Incarnation, that they believ'd the *Messiah* was to be God as well as Man; and that the *Incommunicable* Name of *Jehovah* was given to him in the Old Testament. To instance but in a few; *R. Abba* on the Lamentations of *Jeremy*, asks, What shall be the *Messiah's* Name? and Answers, The *Eternal Jehovah*, from *Jerem.* xxiii. 56 and xxxiii. 16. Behold the Day is come saith the Lord, that I will raise unto *David* a *Righteous Branch*—. In his days Judah shall be sav'd, and Israel shall dwell safely, and this is his Name whereby he shall be known, **JEHOVAH** our *Righteousness*. The same Name is repeated Chap xxxiii. 16. tho' our Translators have in both Places rendred it *Lord*.

Midrash Tehilim, on *Pf.* xx. 1. says, Since none of the Subjects of Kings of Flesh and Blood use to be honour'd with their

their own Royal Name, how comes it that God calls the *Messiah* by his own Name, and what is that? Certainly *Jehovah* is his Name; according to that saying, His Name is *Jehovah*, a Man of War, *Exod. xv. 5.*

R. *Moses Hadarsan*, upon that of *Zeph. iii. 9.* so call upon the Name of *Jehovah*, says, this *Jehovah* is no other than the *Messiah*. The Curious may see more Quotations to this Purpose from the Rabbis in the Great *Philip Mornaus de veritate Religionis Christiana* p. 498, &c. Edit. *Herborna*, 8vo. 1592, and p. 80. of that same Book, there are many Quotations from the Jewish Rabbies before the Incarnation, which shew, that they believ'd a Trinity of Persons in the Godhead. I shall only mention one, viz. R. *Simeon Ben Johai*, on *Ezay. vi. 3.* Holy, Holy, Holy is the Lord God of Hosts, &c. Holy says he is the Father, and Holy the Son, and Holy the Holy Spirit. The late Learned Mr. *Flemming* quotes several of 'em to the same Purpose. *Christology*, pag. 234, &c.

But what sets this Matter in a clear and full Light, is our Saviour's own Answers to the Jews, *John x. 34, 35, 36, 37, 38.* where he is so far from telling them, that they mistook his Meaning, or wrested his Words, that he justifies what he had said, and his Claim to be *Equal with God*; which, had it not been true, no Man of Probity, and much less He who was the God of Truth wou'd have done: But he Argues with them thus from Scripture Consequences, (so much decry'd by our Adversaries) Is it not written in your Law, I said ye are Gods? If ye call them Gods unto whom the Word of God came: Say ye of him, whom the Father hath Sanctify'd, and sent into the World, Thou blasphemest, because I said, I am the Son of God: If I do not the Works of my Father, believe me not; but if I do, believe the Works, that ye may know and believe, that the Father is in me, and I in him: So that instead of retracting what he had said, ver. 30. I and my Father are One, he here repeats, and confirms it, which so provok'd them agen, that they sought to take him, but he escap'd out of their Hands, ver. 39.

This I take to be a Demonstration of our Saviour's being the Supreme, and not a subordinat God; and what confirms me in it, is, that he plainly distinguishes himself from such Gods, *Psal. lxxxii. 6, 7.* where the Holy Spirit expresses it thus, I have said *Ye are Gods*, and all of ye are the Children of the Most High; but ye shall die like Men: Whereas our Saviour says of himself, in the same 10th of *John, v. 18.* No Man taketh my Life from me, but I lay it down of myself, and

and I have Power to take it again, and John v. 20, 21. as the Father raiseth up the Dead, and quickneth them, even so the Son quickneth whom he will.

This was what no Subordinat God cou'd do. It was an incommunicable Property, which God ascrib'd to himself, to prove that *he alone was God*, Deut. xxxii 39. See now that I, even I am He, and there is no other God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand.

Our Saviour therefore. by assuming this incommunicable Property, and this absolute and irreu'stable Power, justifies himself to be One with the Supreme God, and Equal to Him.

This is also asserted of our Saviour, Philip. ii. 5, 6. Let this Mind be in you, which also was in Christ Jesus, who being in the form of God, *thought it not Robbery to be Equal with God*. This Text looks those Men so full in the Face, who wou'd have our Saviour to be only a Subordinat God, that they have rack'd their Wit, and tortur'd their Invention, to avoid the Force of it, by Criticizing upon the Words in the Original: But they will find Work enough for their Talent this way, if they will answer what has been excellently said, to defend our Translation in the Appendix to the *Christian's Plea, for his God and Saviour Jesus Christ*, lately publish'd, in Mr. Boyse's *Vindication of our Saviour's Deity*, p. 42, &c. and in the *Calm Defence of the Deity of Jesus Christ, in the Remarks on a Letter to a Dissenter at Exon*, p. 38, &c.

These Authors having done so well, I shall be very brief on the Critical Part, and only take Notice, that the Word ἀπράσμιον, which our Translators make to signify *Robbery*, is deriv'd from the Word ἀπράζω, or ἀπράω, which is render'd by Martinus, in his *Cadmus Græco Phœnix*, and by Henry Stephens, who are allow'd by all Men to be able Criticks, by the Latin Word *Rapio*, to rob or take away by Force; and they derive the Greek Word from ἀπρῆ a Hook so that ἀπράσμιον here, signifies a Robbery in the most violent Sence, as if the Thing were pull'd or snatch'd away by a Hook. The Word ἀπράσμιον is also us'd in this Sense, Heb. x. 34. Ye took joyfully the spoiling, or robbery of your Goods, and διαπραΐσας the Infinitive of the compound Word διαπραΐζω *diripio* is us'd in the same Sense, Mar. xii. 29. and Mark iii. 27. to spoil or rob Goods; so that every where in the New Testament, it signifies an act of Violence, and indeed the strongest Word was necessary here, to express the blasphemous

mous Injustice, and Violence that must be offer'd to the Great God, for one that was not truly the Supreme God, to make himself his Equal.

Our Adversaries do likewise criticize on the Word *ἴσα*, which instead of *equal*, they will needs render *like*; but our Translation is very well justify'd by the Author of the *Christian's Plea*, in the Place above mention'd. 'Tis certainly a great deal too low for our Saviour to be reckon'd only like to God, in a limited Sense, when this is asserted of meer Man, *Gen* i. 26. And God said let us make Man in our Image, after our Likeness. Therefore the Apostle could never use the Word here in so low a Sense as our Adversaries put upon it, since it cou'd be no Proof of our Saviour's wonderful Condescension and Humility, in taking upon him the Form of a Servant, and submitting to the Death of the Cross, that he thought it no Robbery to be *like* God: Besides, it would have been a needless Redundancy of Expression in the Inspired Writer, if he meant no more; for he makes it a part of our Saviour's Condescension, *v. 7. That he was made in the Likeness of Men*, and we have hear'd already, that had he been only a Man, this wou'd have been no Condescension; because *Adam* was made in the Likeness of God, and ev'n our Adversaries own our Saviour to be a more excellent Creature than the Highest Angel.

They ought also to have consider'd; that if he be only a Subordinate God, it must have been Robbery, even in that Sense to reckon himself *like* God: For Jehovah says, *Isa*. xlv. 9. I am God, and there is none *like* Me. But to put this Matter out of all Controversy, the Word *ἴσος* is generally us'd for *Equal*, throughout the New Testament, *Mat*. xx. 12. Thou hast made *en* equal *ἴσους* to us, *Luke* xx. 36. They are equal to the Angels *ἰσάγγελοι* *John* v. 18. making himself Equal *ἴσον* to God, *Rev*. xxi. 16. The Length, and the Hight, and the Breadth of it are equal *ἴσα*. *2^d Cor*. viii. 14. but by an Equality *ἀλλ' ἐξ ἰσότητος*, that there may be an equality *ἰσότης*.

It ought also to be observ'd, that generally in the New Testament, the Word *ὅμοιος* is us'd for *Like*, and that also in the Highest limited Sense thus, *1 John* iii. 2 we know that when he [*i. e.* Christ] shall appear, we shall be like him *ὅμοιοι αὐτῷ*.

Our Adversaries having made no Reply to the Criticisms above mention'd, if they don't now give an Answer to them, and the Arguments here offer'd in justification of them, we have Reason to conclude, that they cannot do it.

As a farther Proof of our Saviour's being equal to God, we urge the following Texts, *Colos. ii. 9. In him dwelleth all the Fulness of the Godhead bodily.*

Is it possible to find stronger Words to express our Saviour's Equality to God in every respect? Can the Father himself possess any more than all the Fulness of the Godhead? Surely it is the greatest Blasphemy to say that any Creature is capable of it.

Zec. xiii. 7. God the Father calls our Saviour his *Fellow*. Awake O Sword against my Shepherd, and against the Man that is my *Fellow* saith the Lord of Hosts; *Smite the Shepherd, and the Sheep shall be scatter'd.* Our Saviour applies this to himself, *Mat. xxvi. 31.* Then said Jesus unto them, all ye shall be offended because of me this Night, for it is written, I will *Smite the Shepherd, and the Flock shall be scatter'd.* *Isa. xl. 25.* To whom then will ye *take Me*, or *shall I be equal?* Saith the Holy one, *v. 26.* Lift up your Eyes on high, and behold who hath created these Things that bringeth out their Host by Number: He calleth them all by Name, by the Greatness of his Power.

Now the Creating of all Things in Heaven and in Earth, is ascrib'd to our Saviour, *Colos. i. 13. 15, 16.* Therefore by the Authority of the Lord of Hosts himself, our Saviour is made his Equal and Fellow: But more of this when we come to prove our Saviour's Supreme Godhead, by the Works of Creation.

So much for our Saviour's being equal with God. I shall now urge some more Texts to prove, that he and the Father are One and the same God.

John xiv. 8, 9, 10, 11. Philip said unto him, Lord shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, *Philip?* He that hath seen *Me*, hath seen the Father; and how sayst thou then, *shew us the Father?* Believest thou not that I am in the Father, and the Father in Me? The Words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, he doth the Works: Believe Me, that I am in the Father, and the Father in Me; or else believe me for the very Work's sake. *1 John xi. 23.* Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also.

Having thus prov'd our Saviour to be the Supreme God, and one with the Father, I come next to prove the Holy Spirit to be one with the Father and Son, and by Consequence to be the same Most High and Supreme God.

[The Holy-Ghost prov'd to be One with the Father and Son.]

Luk. i. 35. The *Holy-Ghost* shall come upon thee, and the Power of the Highest shall overshadow thee. Therefore, also that Holy Thing which shall be born of Thee, shall be call'd the *Son of God*. *Acts v. 3. 4.* Peter said, *Ananias*, why hath Satan fill'd thy Heart to Lye to the *Holy-Ghost*? Thou hast not lyed unto Men, but unto God.

They in whom the Spirit dwells, are call'd the Temple of God on that Account, *1. Cor. iii. 16.* Know ye not that ye are the *Temple of God*, and that the *Spirit of God* dwelleth in you. He is call'd the *God of Hope*, *Rom. xv. 13.* Now the *God of Hope* fill you with all Joy and Peace, in believing, that ye may abound in Hope, thro' the Power of the *Holy Ghost*. *1 Cor. iii. 19.* What know you not, that your Body is the *Temple of the Holy Ghost* which is in you, which ye have of God, and ye are not your own. *2 Cor. vi. 16.* Ye are the Temple of the *Living God*; as God hath said, I will dwell in them, and walk in them, I will be their God, and they shall be my People. This refers to *Levit. xxvi. 12.* Where God made the same Promise to the *Israelites*. *Heb. i. 1.* It is said to be God, who at sundry Times, and in divers Manners spake in time past unto the Fathers by the Prophets. This is apply'd to the *Holy-Ghost*, *2 Pet. i. 21.* For the Prophecy came not in old Time, by the Will of Man; but *Holy Men of God* spake as they were mov'd by the *Holy Ghost*.

God ascribes to himself the bringing of the Children of *Israel* out of *Egypt*, *Exod. xx. 2.* and *Deut. iv. 34, 35.* It is said, That what God did in *Egypt*, was shewn unto them, that they might know, that the Lord he is God, and there is none else besides him. This is ascrib'd to the Spirit, *Isa. lxiii. 11, 12, 13, 14.* Where is He that put his *Holy Spirit* within him, that led them by the Right Hand of *Moses* with his Glorious Arm, dividing the Water before them, to make himself an everlasting Name? — The Spirit of the Lord caus'd him to rest.

Their tempting of God in the Desert, *Exod. xvli. 2, 7.* and their provoking the Most High in the Wilderness, *Psal. lxxviii. 17, 18.* is apply'd to the Spirit. *Ezek. ii. 3.* And the Spirit enter'd into me — and said unto me, I send thee to the Children of *Israel*, to a rebellious Nation that hath rebell'd against me. They and their Fathers have rebell'd against me, even unto this very Day, and *Heb. iii. 7, 8, 9.* Wherefore, as the Holy Ghost saith, To day if you will hear his

his Voice, harden not your Hearts as in the Provocation, in the Day of Temptation in the Wilderness, when your Fathers tempted *me*, proved *me*, and saw *my* Works Forty Years.

The Works of Creation are also ascrib'd to the Spirit, *Job. xxvi. 13.* By *his Spirit* he hath garnish'd the Heavens, his Hands have form'd the crooked Serpent, *Psal. civ. 30.* The Psalmist speaking of the Works of Creation, says, Thou sendest forth *thy Spirit*; they are Created, and thou renewest the Face of the Earth.

This is sufficient to prove the Holy Spirit to be the Supreme God; and that he is One with the Father and Son, appears by the following Texts.

Gen. i. 2. The Spirit of God moved on the Face of the the Waters, *Chap. vi. 3.* The Lord said, My Spirit shall not always strive with Man, *Mat. iii. 16.* He saw the Spirit of God descending like a Dove, and lighting upon him, *1 Cor. ii. 10.* But God hath reveal'd them unto us by *his Spirit*, for the Spirit *searcheth* all things, even the *deep things of God.* *Galat. iv. 6* God hath sent forth the *Spirit of his Son* into your Hearts, crying Abba Father, *John xiv. 26.* The Holy Ghost, whom the Father will send in *my Name*, he shall teach you all things, *Chap. xv. 26.* But when the Comforter is come, whom *I will send unto you* from the Father, even the Spirit of Truth, which *proceedeth from the Father*, He shall testify of Me, *Chap. xvi. 7.* If I go not away, the Comforter will not come unto you; but if I depart, *I will send him* unto you, *v. 14.* He shall glorify me, for he shall receive of mine, and shall shew it unto you. This is enough to prove the Spirit, as well as the Son, to be one with God, and One and the Same Supreme God, and sufficient to justify the much controverted Text, *1 John v. 7.* to be genuine, for all these Texts speak the same thing with this. There are Three that bear Record in Heaven. the Father, the Word, and the Holy Ghost, and *these Three are One.*

Our Adversaries will needs have this to be an Interpolation, because it is not found in some Ancient Greek Manuscript Copies; and if Mr. *Emlyn* may be credited, 'tis not to be found in any now extant; but how weak is the Objection? Will it follow (tho' he has not sufficiently answer'd Mr. *Martin's* Proofs to the contrary) that because it is not in any now, that it never was in any at all? How often must our Adversaries be told, that it was quoted by the Ancients long before the *Arian* Controversy was heard of. The very Words, and the Meaning, which the Primitive Christians put upon them, are ridicul'd by the prophane Scoffer,

Scoffer, and Apostat Lucian, in his *Philo-Patris*, where *Triephon* his Catechist, having ridicul'd the Gentile Gods, *Critias* his Catechumen, asks him, by whom then shall I swear? Καὶ τίνα ὀρκισσομαι γε; *Triephon* answers thus, Ὁ Θεὸς μὲν, ἀκρότατον ὑπερίστανον πάντων, πρῶτον ἐκ πάντων ἐκπορεύμενον ἢ ἐκ τριῶν, καὶ ἔξ ἑαυτοῦ τριῶν, ταῦτα ῥημιζέσθαι, τὸν δ', ὡς Θεόν, i. e. The most High God, the Great, the Immortal, Heavenly, Son of the Father, the Spirit proceeding from the Father, One out of Three, and Three out of One; these account thou to be *Jupiter*, this think thou to be God. To which he makes *Critias* answer with Ridicule and Amazement, One Three! and Three One! What are ye teaching me Arithmetic? An Oath to you is Arithmetic; for you number just as *Nicomachus Gerasenus*, nor do I understand what you say, One Three, Three One. Is not this plain, that the Scoffer here ridicules our Doctrine of the Trinity, and the very Words of this Text? *These Three are One*; which are to be found no where else. In that same Dialogue he ridicules *St. Paul*, by whom he says he was baptiz'd. calls him an Old Bald Pated Fellow, speaks of his being taken up into the 3d Heaven, and of the Creation of the World, &c. almost in the express Words of Scripture; so that we are sure he convers'd with the Sacred Text: And since he flourish'd in the 110th Year of Christ, when he was a noted Author, according to *Dr. Cave's* Catalogue of Heathen Writers prefix'd to Part II. and III. of his *Primitive Christianity*. he might be very well baptiz'd by *St. Paul*, who liv'd at least til the 65th of our Lord.

Athenagoras, in his Apology to the Emperor *Marcus Aurelius Antoninus*, who flourish'd about Anno 160. has these Words: 'We desire to know God with his Word, that we may understand what is the Union of the Son with the Father, and what the Father communicates with the Son; what the Spirit is, what is the Unity of the Three, and what the Difference of those united, viz. of the Spirit, of the Son and the Father, who are One in Act and Essence.

Justin Martyr, who flourish'd Anno 164 in his Book *de Expositione Fidei*, says, 'It behoves the Faithful to retain sound Doctrine, and the true Confession of the Trinity, in order to enjoy Salvation. We ought to worship the One God; The One God of all is in the Father, the Son, and the Spirit, of One Essence and Godhead: So that we understand in the Trinity an Unity, and in the Unity acknowledge a Trinity. For this pious Knowledge we have receiv'd from the Lord.

Irenaus, who flourish'd about A. C. 180. *contra Hæret. L. II. Chap. 39.* says of Christ, 'Neither the Lord, the Holy Spirit, nor the Apostles, would have call'd him definitively and absolutely God, unless he were the True God; nor wou'd they have call'd any One Lord but him who is the Lord of all Things, God the Father and his Son, according to that, *The Lord said unto my Lord*, which shews, that the Father spoke to the Son: Christ is call'd *Emanuel*, lest perhaps we shou'd think him to be *only a Man*, and that we shou'd know that he is *one and the same God*.

The same Author *Lib. III. c. 18.* applys the Text *Rom. ix. 5. Who is over all God, Blessed for ever*, to our Saviour, *Lib. III. c. xxii.* he says, 'It was Christ who appear'd to *Moses* in the Bush, who was call'd, *The God of Abraham*, and the *ſw*, *I am.*' *Lib. IV. c. 11.* he says, 'Christ receives every way this Testimony that he is truly Man and truly God, from the Father, from the Spirit, from the Angels, &c.' *Lib. IV. c. xiv.* he says, 'His *Word* and *Wisdom*, his *Son* and *Spirit*, were always with him, to whom he spake, saying, *Let us make Man*.

Tertullian, who flourish'd about the latter End of the 2d Century, says, in his Book against *Praxeas*, 'I constantly maintain that there is *One Substance* in the *Three Coherents*. All the Scripture does manifestly explain the *Distinction* of the *Trinity*, as the *Word of God* is not he, whose it is, so neither the *Spirit*; therefore the *Spirit* is God, and the *Word* God, because from God, yet not the same Person from whom it is. *Chap. xxv.* Jesus said of the Holy Ghost, he shall take of mine as he had taken of the Father; and thus the Connection of the Father with the Son, and of the Son with the Holy Ghost, causeth these Three to be united together; *which Three are one and the same Thing*, not *one and the same Person*.

Cyprian, who flourish'd A. C. 250. in his Book *de Simplicitate Prelatorum*, or *Unitate Ecclesia*, expresses himself thus, 'Our Lord said, *I and the Father are One*; and it is written of the Father, the Son, and the Holy Ghost, that *these Three are One*; which are the plain Words of the Controverted Text.

So many Testimonys from those Fathers to the Words and Sence of this Controverted Text, cannot be excepted against by any reasonable Man; nor wou'd any Court of Justice in the World refuse such Evidence for the Truth of a Clause in a Record whose Autograph shou'd happen to be lost, even tho that Clause shou'd be left out in all the Copies extant

extant, especially when the Mistake of Transcribers might be so easily accounted for as in this Case; for tis rational enough to suppose, that the Transcriber of the first Defective Copy from which others were taken, might easily leave out the 7th Verse by casting his Eye on the same Words *τῆς αὐτῆς οἰμῆς ἀπὸ τοῦ ὅτου*, in the 6th, and so go on without perceiving it. Every Lawyer in England knows, that such Omissions are but too common by Engrossers of Deeds; but still the Presumption wou'd be allow'd by any equitable Judge to be stronger on our side than that of our Adversaries, especially considering that some of their Principles might designedly leave out that Verse in Copys that were to be kept by themselves, where the Fraud could not be so soon discover'd; and that this is not a groundless Suspicion is evident from the Preface to St. *Jerom's* Translation, where the *Arians* are charg'd with having left out that Verse, and therefore St. *Jerom* took the more care to make his Translation exact.

Now considering that he flourish'd about the Year 400 and after, when the *Arians* persecuted the Orthodox with so much Rage, under the Emperor *Valens* and *Genferick* the Goth; he would never have charg'd them with such a Fraud, or have put the Text into his Translation, had he not been able to justify it by Authentick Manuscripts.

We have also the Testimony of that learned Apostate the Emperor *Julian*, that the Christians in the time of St. *John*, who he says (tho' falsely) was the first that taught our Saviour's Godhead, did Universally believe and teach it in most of the Greek and Italian Towns, as may be seen by *Cyrill's* Works against *Julian*, Lib. X. where he repeats the Apostate's Words, which reflect on the first Chapter of St. *John's* Gospel, viz. that the Evangelist sily and falsely alleges *John Baptist's* Testimony concerning Jesus Christ, viz. That he whom we ought to believe to be God, was the Word.

We have likewise the Testimony of *Celsus*, another Adversary, who mock'd the Christians for believing Christ to be the Supreme God, as we find in *Origen's* 4th and 8th Book against that scoffing Philosopher: And as *Origen* flourish'd about the Year of Christ 250, this is the Testimony of another Antinicens Father, of its being the Primitive Doctrine of Christianity.

We wou'd not have our Adversaries mistake, as if we quoted these Mens Authority for the Truth of the Doctrine, for we are as entirely for the Scriptures being the sole Foundation of our Faith, as they, or any others can pretend

tend to be: But we appeal to the Judgment of all Mankind, whether the Testimonies of so many Friends and Foes can be refus'd as good Historical Evidence for the matter of Fact.

We don't however stand in need of any such Testimonies; for it appears plain by the Context, that if the 7th Verse be left out, the 8th, which our Enemies don't controvert, can scarce be reconcil'd with the Context, or even with common Sense. For the Words in the 8th. *And there are Three that bear Witness on Earth*: Have no Connexion with what precedes, if the 7th Verse be left out; nor can our Adversaries well admit the 9th and 10th Verses, if they reject the 7th.

The 9th Verse is thus; If we receive the Witness of Men, the Witness of God is greater; for this is the *Witness of God*, which he hath testify'd of his Son.

Now there is no Witness of God mention'd in the preceding part of the Chapter, if the 7th Verse be left out.

Besides, tho' we had not only wanted the 7th Verse, but the whole Chapter, our Doctrine wou'd have been true notwithstanding. This is demonstrable from the many other Texts already quoted; but more particularly from the History of our Saviour's Baptism. *Matt. iii. 16, 17.* The Father speaks from Heaven with an audible Voice; the Spirit descends from thence upon the Son, and he himself, who is, and always was in Heaven as the Divine Word, or Second Person, joyns in the Testimony. If our Adversaries controvert his being then in Heaven, in this Sense, they must strike out of their Bibles the 13th Verse of the third Chapter of St. *John's* Gospel where our Saviour says of himself; And no Man hath ascended into Heaven, but he that came down from Heaven, even the Son of Man *who is in Heaven.*

We know that some wou'd evade the Force of this Text, by alledging, that the Words, *these Three are One*, relate to the Unity of their Testimony; We can very well admit this, without any hurt to our Cause, for that they agreed in their Testimony is not to be controverted; but that it also relates to the Unity of their Essence, we have heard was the Opinion of the Primitive Fathers; and since, in the 9th, 10th, and 11th Verses, it is call'd the Witness and Record of God, we think it an evident Proof, that the Three who bore this Record, are the One God.

I wish our Adversaries wou'd seriously consider the 10th Verse. He that believeth not God, hath made him a Liar, because

because he believeth not *the Record that God gave of his Son*; and whether, according to their Principles, they don't Justify the Jews, who condemn'd our Saviour of Blasphemy for making himself God, and Equal with God?

Surely it is not much for those Men's Honor, that they agree with the Jews and Pagans above mention'd, in denying our Saviour's Godhead.

[The Eternal Power and Godhead of our Saviour, and the Holy Spirit, prov'd from their Creating the World and all Things in it]

The Apostle *Rom. i. 20.* says, The Invisible Things of him [that is God] from the Creation of the World are clearly seen, being understood by the Things that are Made, even his Eternal Power and Godhead.

None but those who reject the Authority of Scripture, will offer to deny this Proposition.

It remains then only for us to prove, that our Saviour and the Holy Spirit, *made the Things that are made*, and the Consequence will remain, firm and undeniable, that it proves their *Eternal Power and Godhead*.

That our Saviour made all the Things that are made, appears by the following Texts. *John i. 2, 3.* All Things were made by him, and without him was not any Thing made that was made.

Ver. 10. He was in the World, and the World was Made by him. That this is meant of our Saviour, appears from the first and second Verses, compar'd with the 10th, 11th, and 14th. *Colos. i. 13, 15, 16.* And hath translated us into the Kingdom of his Dear Son, who is the Image of the Invisible God, the First Born of every Creature, for by him were all Things Created that are in Heaven, and that are in Earth, Visible and Invisible; whether they be Thrones, or Dominions, Principalities, or Powers: All Things were Created by him, and for him. *Heb. i. 1, 2.* God — hath in these last Days spoken unto us by his Son, whom he hath appointed the Heir of all Things, by whom also he made the Worlds. *Ver. 10.* The Apostle speaking of the Son, says, And thou Lord in the Beginning hast laid the Foundations of the Earth and the Heavens are the Works of thine Hands. *Heb. iii. 4.* The Apostle says of our Saviour, This Man was counted worthy of more Glory than Moses, inasmuch as he who hath builded the House, hath more Honor than the House, for every House is built by some Man, but He that built all Things is God.

I know our Adversaries object, That our Saviour was employ'd in the Creation, only as an Instrument in the Hand of God. But this is bad Philosophy, and worse Divinity; for before Things were Created, there was nothing for an Instrument to work upon, which shews the Absurdity of that Opinion. Besides, there is no Instrument mention'd in the Creation: It was the Work of God's Word, or the Eternal Logos, as *Moses* tells us. *Gen. i. 3.* God said let there be Light, and there was Light, and so of the other Parts of the Creation, as appears throughout that Chapter, and that the Word was the efficient Cause of the Creation, appears by *John i. 1, 2, and 3.* already quoted.

Our Adversaries have a very false Notion of Creation, when they make it the Work of an Instrument. The Scripture informs us, that it is a Commanding of Things into Being out of Nothing. Thus the Psalmist, *Psal. cxlviii.* where he exhorts all Creatures to praise God, assigns this as the Reason, *Ver. 5.* Let them praise the Name of the Lord, for he *Commanded* and they were *Created*; and the Apostle *Heb. xi. 3.* says, thro' Faith we understand, that the Worlds were fram'd by the Word of God, so that Things which are seen, were not *Made* of Things which do appear.

Is it possible that an Instrument can bring any thing out of Nothing? Surely tis Blasphemy to ascribe the Creation, which is the Highest Act of Omnipotence, to a Creature.

God claims the Creation of the World to himself alone, to distinguish him from other Gods. *2 Kings xix. 15.* And *Hezekiah* pray'd before the Lord, and said, Thou art the God, even thou alone of all the Kingdoms of the Earth; thou hast made Heaven and Earth. *Nehem. ix. 6* Thou, even thou, art Lord alone. Thou hast made Heaven, the Heaven of Heavens, with all their Host; the Earth, and all Things that are therein; the Seas, and All that is therein; and thou preservest them all. *Isa. xlv. 24.* Thus saith the Lord thy Redeemer, I am the Lord that *maketh all Things*, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by myself, *Chap. xlv. 12.* I have made the Earth and created Man upon it: I, even my Hands have stretched out the Heavens, and all their Host have I *Commanded*. *Jer. x. 11, 12.* Thus shall ye say unto them, The Gods that have not *made the Heavens and the Earth*, even they shall *perish from the Earth, and from under these Heavens*. He hath made the Earth by his Power; He hath established the World by his Wisdom, and hath stretch'd out the Heavens by his Dis-

creation. Christ was no otherwise an Instrument in the Creation, than as he is the *Wisdom and Power* of God, for so he is Called, *1 Cor. i. 24* and elsewhere; and I hope our Adversaries will allow, that God was never without Power and Wisdom, and by Consequence, that our Saviour is Co-eternal, and Coessential with God.

Malathi ii. 10 Have we not all one Father? Hath not *One God* created us. *Psal. xc. 2.* before the Mountains were brought forth, or ever thou hadst form'd the Earth and the World, even from *Everlasting, to Everlasting*, thou art God.

Thus we see there is nothing of an Instrument mention'd in the Creation; but the great God claims the Honor of it to himself, as the Effect of his Incommunicable Attribute of Omnipotence. Yet our Saviour ascribes this to himself, as the *Wisdom* of God. *Prov. viii. 22. to 31.* The Lord possessed me in the beginning of his Way, *before his Works of Old.* I was set up *from Everlasting*, from the Beginning, or *ever* the Earth *was*; when there *were no* Depths, I was brought forth, when there were no Fountains abounding with Water. Before the Mountains were settled, before the Hills *was* I brought forth; while as yet he had not made the Earth, nor the Fields, nor the highest part of the Dust of the World; when he prepared the Heavens, I was there; when he set a Compass upon the Face of the Depth, when he establish'd the Clouds above, when he strengthen'd the Fountains of the Deep, when he gave to the Sea his Decree, that the Waters shou'd not pass his Commandment, when he appointed the Foundation of the Earth, then *was I by him*, as *one brought up with him*, and I was Daily his Delight, rejoycing always before him, rejoycing in the Habitable Parts of his Earth, and *my Delights* were with the Sons of Men.

Coloss. i. 16, 17. The Apostle says of our Saviour, all Things were Created by him, and for him; He is before all Things, and by him all Things consist. *Heb. i. 3.* The Son is said to uphold all things by the *Word of his Power*, and *Rev. iv. 11.* It is said of our Saviour, Thou art worthy O Lord to receive Glory, and Honor, and Power; for *thou hast Created all Things*, and for thy Pleasure they are, and were Created. *Psal. xxxiii. 6.* By the *Word* of the Lord were the Heavens made, and all the Host of 'em, by the *Breath* or Spirit of his Mouth.

Our Adversaries farther Object, that our Saviour is a Creature, because *Coloss. i. 15.* He is call'd the *First-born* of every

every Creature, and Rev. iii. 14. the Beginning of the Creation of God. This is nothing but a perverse Disputing about Words. It is evident by the Context, *Coloss. i. 16.* That by the First-born of every Creature, is not Meant, that our Saviour was a Creature, but the Creator; otherwise the Apostle's Argument in the 16th Verse (*for by him were all Things Created*) wou'd not only be to no Purpose, but a quite wrong Inference; He is call'd the First-born, because he transcends all Creatures in Dignity. On the like Account, God calls *Israel* his *First-born Son*, *Exod. iv. 22.* not that they were the first People of the World, but because the Lord had avouch'd that Nation to be his peculiar People. to make them High above all Nations, in Praise, in Name, and in Honor. *Deut. xxvi. 19.* And our Saviour has this Title, as being the Head of the General Assembly, and Church of the First-born. *Ephes. i. 22.* compar'd with *Heb. xii. 23. Col. i. 18.* He is the Head of the Body, the Church, who is the Beginning, the *First-born* from the Dead, that in all Things he might have the Preheminence.

Our Adversaries can't but know, that some Learned Men render *πρωτόγενος*, which our Translators make the *First-born*, the *Original Producer* of every Creature; and that the latter is the truest Sense of the Word, is very well prov'd by the late Reverend and Learned Mr. *Fleming*, *Pag. 61, 62, and 63,* of his Sermon before the Society's for Reformation of Manners, Intitul'd, *A Discourse of Theocracy*, where he also quotes *Origen's* first Homily on *Genesis*, for the same sense of the Word, and *Athanasius's* Narrative of the *Nicene Council*, *Tome I.* where this Text is quoted in the same Sense against the *Arians*; Mr. *Fleming* does also insist upon it further, in his *Christology*, *Pag. 211, 212,* where he quotes the Arguments of *Isidorus Peleusiota*, the Scholar of the Great *Chrysostom*, for this Sense of the Word.

Should we make as bold with Copies and Transcribers of the Original, as our Adversaries do, we might allege that the Word shou'd be *πρωτόγενος*, which signifies *First Parent*, and so wou'd distinguish our Saviour from the immediat Parents of all Creatures. and the Context wou'd bear us out, and justify the Apostle's Argument. for by him were all Things Created, &c. But we waive those Criticisms, as having no need of them: For since we know from the Texts above quoted, that our Saviour was *before all Things*, and that *without him was not any thing Made* that

that was made, he cannot be a Creature as our Adversaries say: for if so, he must have made himself: Which is so gross and absurd, that it shocks Common Sense.

As to his being call'd the *Beginning of the Creation of God*, it appears by the First of St. *John's* Gospel above-mention'd, that he might justly be call'd so; since as the *Word* he was the Beginner and Efficient Cause of the Creation, well as the Final Cause for whom all Things were made, *Colos. i. 16.* which wou'd be the Height of Blasphemy to ascribe to any Creature.

Proofs for the Eternal Power and Godhead of the Holy Ghost.

The same Argument from the Creation which prov'd the Eternal Power and Godhead of our Savior proves this, as will appear by the following Texts which ascribe the Creation to the Holy Ghost. *Gen. i. 1, 2.* In the beginning God created the Heavens and the Earth, and the Earth was without form and void. And Darkness was upon the Face of the Deep, and the *Spirit* of God mov'd upon the Face of the Waters. *Job. xxvi. 13.* By his *Spirit* he hath garnish'd the Heavens, his Hands have form'd the Crooked Serpent. *Psal. civ. 30.* The *Psalmist* speaking of the Creation in a sublime and lofty Stile, and of the Dependence of all Creatures upon the Divine Providence, says, *ver. 30.* Thou sendest forth thy *Spirit*, they are created, and thou renewest the Face of the Earth. *Job. xxxiii. 4.* The *Spirit* of God hath made me, and the Breath of the Almighty hath given me Life. It appears still more plain by that transcendent Instance of the Holy Spirits forming our Savior's Human Nature. *Luke i. 35.* Where the Angel says to the Blessed Virgin, The *Holy Ghost* shall come upon thee, and the Power of the Highest shall over shadow thee; therefore also that Holy Thing which shall be born of thee shall be call'd the *Son of God.* *Gen. i. 26.* We find all Three concurring in the Making of Man. And God said, *Let us* make Man in our Image after our Likeness. *Gen. ii. 7.* And God *breathed* into *Adam's* Nostrils the Breath of Life, and Man became a Living Soul.

Having thus prov'd that the Spirit as well as the Son made all the Things that were made, it equally concludes according to *Rom i. 20.* for his Eternal Power and Godhead. And since the Creation is claim'd by God alone, as we have heard already, it is a full Proof that the Father, Son, and Holy Spirit, are that ONE GOD.

God

God Instances in his delivering the Children of *Israel* out of *Egypt*, and the Miracles he wrought for that End, as a Proof that he is God, and that there is none else besides him.

Deut. iv. 34. After having recounted what he did for them, in order to their said Deliverance, he says, *ver. 35.* Unto thee it was shew'd, that thou mightest know that the Lord *he is God, and there is none else besides him.*

This equally proves the Son and the Holy Ghost to be God, and that *there is none else besides*, as appears by the following Texts. This Deliverance is ascrib'd to our Saviour, *Acts vii. 30 to 39.* And when 40 Years were expir'd there appear'd to *Moses* in the Wilderness of Mount *Sinai* an Angel of the Lord in a Flame of Fire in a Bush. When *Moses* saw it he wonder'd at the Sight, and as he drew near to it behold the Voice of the Lord came unto him, saying, I am the God of thy Fathers, the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob.* *Ver. 34:* I have seen, I have seen the Affliction of my People which is in *Egypt*, and I have heard their Groaning, and am come down to deliver them. *Ver. 36.* He brought them out after that he had shew'd Wonders and Signs in the Land of *Egypt*, and in the Red Sea, and in the Wilderness 40 Years. *Ver. 37.* This is that *Moses* which said unto the Children of *Israel*, *A Prophet shall the Lord your God raise unto you, like unto me; him shall ye hear.* *Ver. 38.* This is *he that was in the Church* in the Wilderness with the Angel, which spake to him in the Mount *Sinai*, and with our Father who receiv'd the lively Oracles to give unto us. This is apply'd to our Saviour, *Gal. iii. 19.* where tis said, Wherefore then serveth the Law. It was added, because of Transgressions till the Seed should come to whom the Promise was made, and it was ordain'd by Angels in the Hand of a Mediator. *Heb. xii. 24.* Christ is call'd the Mediator of the New Covenant. *Ver. 25.* See that ye refuse not him that speaketh, for if they escape not who refus'd him that spake on Earth, much more shall not we escape if we turn away from him that speaketh in Heaven. *Ver. 26.* Whose Voice then shock the Earth, alluding to *Exod. xix. 18.* where it is said, Mount *Sinai* quaked greatly because the Lord descended upon it in Fire. *Psal. lxxviii. 17. 18.* The Lord is among them as in *Sinai*, in the Holy Place. Thou art ascended on high; Thou hast led Captivity captive; Thou hast receiv'd Gifts for Men. This is expressly apply'd to our Saviour. *Ephes. iv. 8.* Where the Apostle speaking of Christ says, When he ascended up

on high he led Captivity captive, and gave Gifts unto Men. We have heard already, from 1 Cor. x. 4, 9. that it was Christ whom the *Israelites* tempted in the Wilderness; and that it was he who gave the Law on Mount *Sinai* after he brought the *Israelites* out of *Egypt*, appears by Rom. x. 6, 7, 8. but the Righteousness which is of Faith speaketh on this wise: Say not in thine Heart, Who shall ascend into Heaven, that is, to bring Christ down from above? or, Who shall descend into the Deep, that is, to bring up Christ again from the Dead? But what saith it? The Word is nigh thee even in thy Mouth, and in thy Heart, that is, the Word of Faith which we preach. This alludes to the like Expression. Deut. xxx. 12, 13, 14.

The Deliverance out of *Egypt* is also ascrib'd to the Holy Spirit, *Isa* lxiii. 10, 11, 12, 13, 14. But they rebell'd and vex'd his Holy Spirit, therefore he was turn'd to be their Enemy; and fought against them. Then he remember'd the Days of Old, *Moses* and his People, saying, Where is he that brought them up out of the Sea with the Shepherd of his Flock? Where is he that put his Holy Spirit within him; that led them by the right Hand of *Moses*, with his glorious Arm dividing the Water before them to make himself an Everlasting Name; that led them thro the Deep as a Horse thro the Wilderness that they shou'd not stumble? The Spirit of the Lord caus'd him to rest. We have heard before, from *Heb.* iii. 7, 8, 9, 10. that as they provok'd God and Christ, so they provok'd the Holy Spirit in the Wilderness. The Inference then is undeniable; that as *Jehovah* instant'd the Deliverance out of *Egypt* as a Proof that he was God, and there was none else besides him; that the said Deliverance being ascrib'd to the Son and the Holy Ghost, proves them with the Father to be God, and none else.

The Son and Spirit prov'd to be God by the same Worshipships being commanded and given to them as to the Father, and that no Divine Worship ought to be given to any Subordinat God.

Nothing can be more plain in Scripture, than that God forbids worshipping any One with Divine Worship but himself. *Exod.* xx. 3, 4, 5. Thou shalt have no other Gods before me. Thou shalt not make unto thee any Graven Image, &c. Thou shalt not bow down unto them, nor serve them; for I, the Lord thy God, am a Jealous God, &c. *Deut.* xxix. from 24 to 27, He threatens Destruction to them that worship any other Gods; and the Reason he gives

gives is in *Isaiab* xlii. 8. I am the Lord, that is my Name; and *my Glory will I not give to another*. Our Saviour confirms this. *Matt.* iv. 10. When the Devil, the God of this World, proffer'd him all the Kingdoms of the Earth, and the Glory of 'em, if he wou'd fall down and worship him. Then said *Jesus* unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Yet the most Solemn Divine Worship is given to Christ, *Isa.* vi. 1, 2, 3. I saw also the Lord sitting upon a Throne high and lifted up, and his Train fill'd the Temple, above it stood the Seraphims, and one cry'd unto another and said, Holy, Holy, Holy, is the Lord of Hosts! The whole Earth is full of his Glory! This is apply'd to our Saviour. *John* xii. 41, and the Context. These Things said *Isaias* when he saw his Glory, and spake of him.

We meet with the same Divine Anthem to our Saviour agen, *Rev.* iv. 8. And that it is meant of him, appears by *Rev.* i. 8.

We find still a more Solemn Worship paid to our Saviour, as it was to the Great God. *Dan.* vii. 9, 10. Where Thousand Thousands Ministred unto him, and Ten Thousand times Ten Thousand stood before him. The same is said of Christ. *Rev.* v. 11, 12, 13, 14. And I beheld and I heard the Voice of many Angels round about the Throne, and the Beasts and the Elders, and the Number of them was Ten Thousand times Ten Thousand, and Thousands of Thousands, saying, with a loud Voice, Worthy is the *Lamb* that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, and every Creature which is in Heaven and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying Blessing, Honour, Glory, and Power be unto him that sitteth upon the Throne, and to the *Lamb* for ever and ever, and the Four Beasts said *Amen*; and the 24 Elders fell down and worshipped him that liveth for ever and ever. We find the like Solemn Worship perform'd to our Saviour, *Rev.* xi. 15, 16, 17. There were great Voices in Heaven saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of *his Christ*, and he shall reign for ever and ever, and the 24 Elders which sat before God on their Seats fell upon their Faces, and worshipp'd God, saying, We give thee Thanks; O Lord God Almighty, which art, and wast, and art to come; because thou hast taken unto thee thy great Power, and hast reign'd.

It appears to be our Saviour to whom this Worship was perform'd, by the 18th Verse. And the Nations were angry, and thy Wrath is come, and the Time of the *Dead* that they shou'd be judg'd, and that thou *shouldest* give Reward to thy Servants the Prophets, and to thy Saints, and them that fear thy Name, small and great, and shouldest destroy them which destroy the Earth. This being spoke of the Last Judgment confirms it to be our Saviour who was thus worshipp'd, because, *John v. 22, 23.* tis said, *the Father judgeth no Man, but hath committed all Judgment unto the Son,* that all Men shou'd *honour the Son even as they honour the Father.*

This Worship to the Son was commanded by God himself. *Heb. i. 6.* And when he bringeth the First Begotten into the World, he saith, Let all the Angels of God *worship him*

Surely our Adversaries cannot find any thing like a Subordinat Worship to our Saviour, either enjoyn'd or practis'd in these Texts.

I wish they would consider, that instead of proving us to be for a Plurality of Gods, they prove themselves to be so, by worshipping what they call a Subordinat and Created God, which is directly the Polytheism of the Gentiles who had a Supreme and Subordinat Gods; therefore the Apostle charges them with worshipping them that *by Nature* were no Gods; *Gal. iv. 8.* And such they certainly make our Saviour, in esteeming him only to be a Creature; for God by Nature must be necessarily Self-existent, and not depend on the Will of another: Besides they bring our Saviour, by their Notion of him, as being only a Creature, and a meer Instrument in the Creation, under the Character of such a God as *Jehovah* threatens to destroy. *Jer. x. 10, 15, 16.* The Gods that *have not made the Heavens, and the Earth*, even they shall perish from the Earth, and from under these Heavens: They are Vanity, they are Errors, in the Time of their Visitation, they shall perish. The Portion of *Jacob* is not like them, for he is the *Former of all Things.*

The same Reasons which are given in Scripture for worshipping the Father are given for worshipping the Son. *Psal. xcvi. 6.* The Psalmist says, O come, let us worship and bow down, let us kneel before the Lord, [*Heb. Jehovah*] our Maker; for he is our God. And as we have already prov'd the Son and Holy Ghost to be our Maker, worship is due to them upon the same Account. *Phil. ii. 9, 10, 11.* Wherefore God also hath highly exalted him, and given him

him a Name which is above every Name, that in the Name of *Jesus* every Knee shou'd bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue shou'd confess that *Jesus Christ* is Lord to the Glory of God the Father.

Matt. xxviii. 18. 19. Our Saviour commands his Disciples, Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Certainly this was an high Act of Worship enjoyn'd to all the Three, and proves their Equality in Honour, Name, and Power, so that all Christians are to be taught and baptiz'd, and by Consequence to be initiated into the Church by the Doctrine of the Trinity, and equally devoted to the Sacred Three. In like manner we are solemnly bless'd in their Name. *2 Cor. xiii. 14.* The Grace of the Lord *Jesus Christ*, the Love of God, and the Communion of the Holy Ghost, be with you all. *Amen.*

From all this the Inference is plain, that since God has forbid the worshipping of any other but himself, and yet has commanded equal worship to be perform'd to the Son, and the Spirit, they must by necessary Consequence be One God with himself.

This also confutes the idle Notions of the *Sabellians*, and others, who fancy, that the Son and Spirit, are only Attributes and Qualitys of God, and that the Godhead consists only of One Person; for here the Sacred Three are plainly distinguish'd: Besides their Notion carries with it the greatest Absurdity, for were they not Three distinct Persons, to baptize and bless, in the Name of One wou'd be enough. Twou'd be look'd upon as the greatest Nonsense, if when any thing is commanded or forbid in the Name of the King, that one shou'd add in the Name of his Power, in the Name of his Clemency, in the Name of his Justice, and other Royal Qualitys; for the King's Name alone includes all his Royal Power and Qualifications for rewarding those that obey, and punishing those that rebel.

Further; Attributes or Qualitys can have no other Qualitys or Attributes but themselves: Yet our Adversarys Notion carries this Absurdity, that we must be baptiz'd in the Name of Qualitys, and bless'd in the Name of Qualitys of Qualitys.

[The Godhead of the Son and Spirit, prov'd from their Omniscience.]

This is an Attribute which God claims to himself to distinguish him from false Gods. *Isai. xli. 22.* Let them bring

forth and ~~show~~ us faith the Lord, *what shall happen.* Let them shew ~~the former things, what they be,~~ that we may consider them, and know the latter End of them, or declare us Things for to come. *Ver. 23.* that we may know that *ye are Gods.* 1 Kings viii. 39. Solomon says in his Prayer to God, Thou, even Thou *only* knowest the Hearts of all the Children of Men. *Psal. cxxxix. 2, 3, 4.* Thou *understandest my Thoughts* a far off. *Jer. xvii. 10.* I the Lord, search the Heart, I try the Reins, even to give every Man according to his Ways. *Dan. ii. 47.* The King answer'd unto *Daniel*, and said, of a Truth it is, that your God *is, a God of Gods, and a Lord of Kings, and a Revealer of Secrets.*

This Omniscience is ascrib'd to our Saviour, and claim'd by him. *Rev. xviii. 23.* All the Churches shall know that I am he, which *searcheth the Reins and Heart*, and will give unto every one of you, according to your Works. *Coloss. xi. 3.* In Christ are hid all the Treasures of *Wisdom and Knowledge.* *Jude v. 25.* To the only *Wise God our Saviour*, be Glory and Majesty, Dominion and Power, both now and ever.

The same Omniscience is ascrib'd to the Holy Spirit, *1 Cor. ii. 10, 11.* God hath revealed them unto us by *the Spirit*; for the *Spirit* searcheth all Things; yea, *the deep Things of God.* The *Things of God* knoweth no Man, but the *Spirit of God.*

It were easy to multiply Texts on this Head; but these are enough to prove the Omniscience of the Son and Spirit, and by Consequence, that since Omniscience is the Incommunicable Attribute of God, they must be One and the Same God with him.

[The Godhead of the Son and Spirit prov'd from their Omnipresence.]

Jehovah says of himself, *Jer. xxiii. 23, 24.* Am I a God at Hand, and not a God afar off? Can any hide himself in Secret Places, that I shall not see him? *Do not I fill Heaven and Earth, saith the Lord?*

The like Omnipresence is claim'd by our Saviour. *Matt. xviii. 20.* Where Two or Three are gather'd together in my Name, there am I *in the midst of them.* This proves his Presence with all Churches and Societies of Christians in the World, at the same Time, *Matt. xxviii. 20.* He said, *Lo I am with you* always, even to the End of the World. This can never be meant of him as to his Humanity; for in that Sense he told his Disciples. *John xvii. 11.* And now I am no more in the World.

The

The same Omnipresence is ascrib'd to the Spirit. *Psal. lxxxix. 7, 8, 9.* Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold thou art there. &c. This is then a full Proof of the Son and Spirit's being the same God with the Father, since there can be but One Infinite Being, who is Present every where, and fills Heaven and Earth.

[The Son and Spirit prov'd to be the same God with the Father, by the Identity of Names and Titles.]

The Name Jehovah is Incommunicable to **And but God.** *Psal. lxxxiii. 18.* That Men may know that thou, whose Name alone is Jehovah, art the most High, over all the Earth. *Exod. vi. 2, 3.* I am the Lord, and appear'd to Abraham, Isaac, and Jacob, by the Name of God Almighty; but by my Name Jehovah, was I not known to them. *Isa. xii. 2.* Behold God is my Salvation; I will trust, and not be afraid, for the Lord Jehovah is my Strength.

This Name is given to our Saviour. *Jer. xlii. 15, 6.* I will raise unto David a Righteous Branch, and this is his Name whereby he shall be call'd, Jehovah our Righteousness. The same is repeated of our Saviour, *Chap. xxxiii. 15, 16.* tho' our Translators render it Lord; wherein, 'tis probable they follow'd the *Septuagint*, the Greeks having no other Word for Jehovah but *κύριος*; and accordingly Jehovah, in the New Testament, is always render'd by that Word, which we Translate Lord; tho' it had been better to have kept the Word Jehovah where it is so, in the Hebrew, as the Dutch have done in their Translation. 'Tis plain our Saviour applies these Texts in *Jeremy* to himself. *Rev. xxii. 16.* I Jesus have sent mine Angel to testify these Things in the Churches: I am the Root, and the Offspring of David, and the bright Morning Star. This was Prophecy'd of him, *Numb. xxiv. 17.* There shall come a Star out of Jacob, and a Scepter shall rise out of Israel. *Joel ii. 32.* It shall come to pass, that whoever shall call upon the Name of the Lord [*Heb.*] Jehovah, shall be deliver'd. This is apply'd to our Saviour. *Rom. x. 11, 12, 13.* Whoever shall call upon the Name of the Lord shall be sav'd. *Isa. xli. 6.* Thus saith the Lord and his Redeemer, the Lord of Hosts, I am the First, and I am the Last, and besides Me there is no God. This is apply'd to Christ, *Rev. i. 6, 7.* compar'd with 8, and 11. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty; I am the First and the Last. This

Title

Title is again claim'd by our Saviour, *Rev. xxii. 13.* compar'd with *v. 12* and *16*.

Dan. ii. 44. And in the Days of these Kings, shall the God of Heaven set up a Kingdom, which shall never be destroy'd. *Chap. iv. 34.* I blessed the Most High, and prais'd and honour'd Him that Liveth for Ever and Ever; whose Dominion is an *Everlasting Dominion*. *Chap. vii. 13, 14.* Behold One like the Son of Man came with the Clouds of Heaven — And there was given him Dominion, and Glory, and a Kingdom; that all People, and Nations, and Languages should serve Him. His Dominion is an *Everlasting Dominion, which shall not pass away*.

This is again said of our Saviour and his Kingdom. *1 Tim. i. 17.* Unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory, for ever and ever. *Chap. vi. 14, 15, 16.* He is call'd the only Potentate, *The King of Kings, and Lord of Lords*; who *only hath Immortality*; dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see; to whom be Honour and Power *Everlasting*, Amen. *Rev. i. 5.* — Jesus Christ — who is the *Prince of the Kings* of the Earth, *Ver. 6.* To Him be Glory and Dominion, for ever and ever. *Amen.*

Rev. xix. Our Saviour, who is called the Word of God, *Ver. 13* is call'd King of Kings, and Lord of Lords. *Ver. 16.* The same Title is given him, *Rev. vii. 4.*

Psal. xc. 2. Moses says of Jehovah, Before the Mountains were brought forth, or ever thou hadst form'd the Earth, and the World, even *from Everlasting*, thou art God. Our Saviour says the same of himself, under the Name of Wisdom. *Prov. viii. 22.* I was set up from *Everlasting*, or ever the Earth was. *Mic. v. 2.* Out of thee *Bethlehem Ephratah* shall he come forth unto me; that is, to be Ruler in *Israel*, whose goings forth have been of old, *from Everlasting*. This is apply'd to Christ, *Matt. ii. 6.* And thou *Bethlehem* —, out of thee shall come a Governour, that shall rule my People *Israel*. *Isa. ix. 5, 6.* Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders; and his Name shall be call'd Wonderful Counsellor; the Mighty God; *the Everlasting Father*.

What can be more Lofty, or Sublime, than what the Apostle says of our Saviour. *Eph. i. 21.* That he is far above all Principality and Power, and Might, and Dominion, and every Name that is Nam'd, not only in this World, but *also in that which is to come*; and *Phil. ii. 9.* God hath highly exalted

exalted him, and given him a Name above every Name, &c.

Is this the Character of a Subordinate God, or of a God meerly by Office?

'Tis in vain for our Adversaries to evade these and the other Texts already quoted, by citing such Places, where our Saviour owns himself to be inferiour to the Father. No body Disputes that; as he is Mediator, or in respect of his Humane Nature; but can they produce one Text wherein he owns himself to be Inferiour in Essence. Mr. *Emlyn's* Objections on that Head, are solidly Answer'd in Mr. *Boys's* excellent *Vindication of the True Deity of our Saviour*. Dr. *Clark's* strongest Arguments are unanswerably confuted by the Reverend and Learned Mr. *Lorimer*, in his *Scripture Demonstration* of our Saviour's Deity; and the Reverend Mr. *Cumming* has in his *Advice to Christians, to contend for the Faith*, with great Strength of Learning and Reason, prov'd from Scripture, that the Triumphs of the *Arians*, on the Generation of the Son, are Groundless.

Isa. liv. 5. The Church's Spouse is call'd the Lord of Hosts Thy Maker is thine Husband; the Lord of Hosts is his Name, and thy Redeemer the Holy one of Israel, the God of the whole Earth shall he be Call'd. *Chap.* lxii. 5. As the Bridegroom rejoiceth over the Bride, so shall God rejoyce over thee. *Hos.* ii. 20. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.

Our Saviour is called the Churches Bridegroom, *John* iii. 29. And tis said, *Rev.* xix. 7. Let us be glad, and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his Wife has made her self ready.

I wish our Adversaries would consider this; for as a Wife can embrace no Deputy, or Subordinate Husband, without Adultery, we can't give Divine Worship to a Deputy, or Subordinate God, without Idolatry.

As to the Holy Spirit, we have heard already, that he was the same *Jehovah* that brought *Israel* out of *Egypt*, and was tempted and provoked by them in the Wilderness. He has also the Title of the Eternal Spirit. *Heb.* 9. 14. The *Jehovah* from whom the Prophets spoke of Old. *Heb.* i. 1. 2. compar'd with *Numb.* xii. 6; & 2 *Pet.* i. 21. Our Saviour cast out Devils by the Spirit. *Matt.* xii. 28, 31, 32. And shews the Dreadfulness of the Sin of Blaspheming the Holy Ghost; which at once proves his being a distinct Person from the Father, and Son, and the Spirit of both.

The

The Consequence then is firm, that as the Son and Spirit have the same Names and Titles with the Father, they are one and the same God with him.

[Scripture-Consequences rightly deduc'd, are the Sense of Scripture, and therefore of equal Authority.]

Our Adversaries oppose this mightily, which, without Breach of Charity, we may suppose to proceed from their being sensible that their Principles can't stand the Test of them. But what do they say to our Saviour's Example, did not he by Scripture-Consequences convict and silence the Sadduces who deny'd the Resurrection? *Matt.* xxii. 23, 29, to 33. Jesus answer'd — Ye do erre not knowing the Scriptures. *Ver.* 31, 32. Have ye not read that which was spoken unto you by God? Saying, I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, God is not the God of the Dead, but of the *Living*.

The Inference was plain; that their Spirits were alive; which the Sadduces denied, *Acts* xxiii. 8.

Did he not prove his own Godhead against the Pharisees, and put them to silence by a Scripture-Consequence? *Matt.* xxii. 41, to 46. Jesus ask'd them, What think ye of Christ, whose Son is he? They say unto him, The Son of *David*. He saith unto them, How then doth *David* in Spirit call him Lord? Saying, The Lord said unto my Lord, sit thou on my right Hand, till I make thine Enemies thy Foot-stool. If *David* then call him Lord, How is he his Son? And no Man was able to answer him a Word.

Does not this plainly shew our Saviour's Two distinct Natures, that as God he was *David's* Lord; but as Man he was his Son? Did he not also defend his being one with the Father, *John* x. 30, to 39. by Scripture-Consequences? Did he not also convince his Disciples in like Manner, that he ought to have suffer'd as he did? *Luke* xxiv. 25, to 28. Did he not command the *Jews* to search the Scriptures, *John* v. 39. because they testify'd of him? How should they know this but by comparing Texts, and forming Consequences from them? He tells them, *ver.* 46. had ye believ'd *Moses* ye would have believ'd me; for he wrote of me. Now there is not one Word of Christ by Name in the Pentateuch; but *Gen.* iii. 15. there's a Promise that the Seed of the Woman shall bruise the Head of the Serpent. They could never have understood the Meaning of this Prophecy, nor of that in *Deut.* xviii. 15. the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him shall he hearken; but by comparing them

them with other Texts in the Prophets, and forming Consequences from them.

Did not *Philip* preach Christ to the Eunuch, *Acts* viii. 32. from that Text in *Isaiab* liii. 5, 7, 8, 9. He was led as a Sheep to the Slaughter, &c. Now how could this be done but by Scripture-Consequences, and comparing the Event with the Prophecy? For there is not one Word of Christ by Name in that Prophecy. Did not the Apostle *Paul*, *Acts* xvii. 2, 3. reason from the Scriptures to prove that Christ must needs have suffer'd and risen again, and that he was the Christ whom he preach'd unto them? And are not the *Bereans* commended for searching the Scriptures daily, whether those things were so; upon which many of them believ'd? Could this be done but by forming Scripture-Consequences? And were they any more infallible in their Reasoning, or better able to form true Consequences, and coming at a Certainty than we are? I am sorry to hear that in a late Debate Scripture-Consequences should have been argued against. This very ill becomes any Minister of the Gospel; our Saviour and his Apostles commanded their Hearers to search the Scriptures, and try the Truth of their Doctrine by them; which could never be done without drawing Consequences. Is that an Argument, that because the *Pharisees* wrested the Scriptures, and by false Consequences from them argu'd against our Saviour, that no Man is able to form a good Consequence? If the Case be so, we have no Occasion for the Scriptures, Sermons, or Commentaries upon them; and Divines ought to lay aside their Character and Work, and no further impose upon People, or be a Charge to them.

I shall conclude with this one Observation, that those Men who spoke against Scripture-Consequences on the present Occasion, cut the Grass under their own Feet; for not one of any of the Denominations can pretend to defend their Separation from the Establish'd Church, or that which gives them their different Denominations, without arguing from Scripture-Consequences: Nor can any Protestant argue against Transubstantiation, or Praying to Saints, Angels, and the other Idolatrous Practices of the Church of Rome, or even against the brutish *Anthropomorphites* without making use of Scripture-Consequences.

I wish those Gentlemen would consider, that the *Papists* and *Socinians* argue in the same Manner against Scripture-Consequences, particularly *Bailius* the Jesuit, *Treat* 1. *Quest* 9. upon this very Subject of the Trinity; and others of that Communion deny them, as also the Perfection of the Scrip-

22 *An APPEAL to the WORD of GOD, &c.*

ture, on purpose to make way for the Decisions of their pretended Infallible Church, as *Bellarmin de Verbo Dei*, l. 4. c. 4. The *Socinians*, as *Socinus* himself in *L28. Sacr.* and *Crellius de Uno Deo Patre*, l. 1. §. 3. c. 1. falls in with them in both Respects. In the same Manner did the old *Ebionites*, who deny'd our Saviour's Deity, reject the Gospel, Epistles, and Revelations of St. John, because they are so express, for that important Article of our Faith. No wonder then that our new-modell'd *Arians* or *Eusebians*, as some call themselves, should reject, 1 *John* v. 7. and be for a New Bible, since the old One is so much against them.

F I N I S.

